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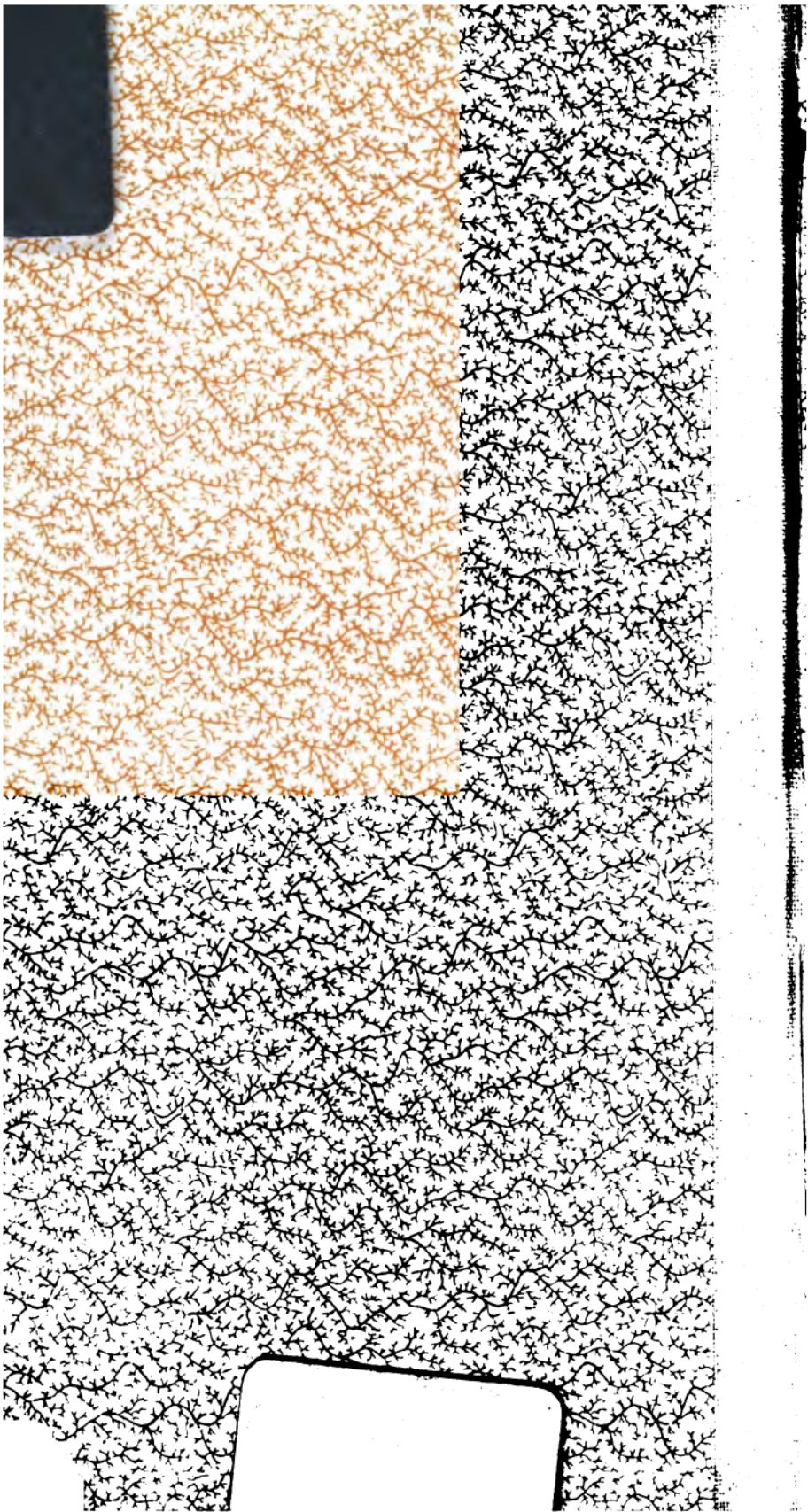
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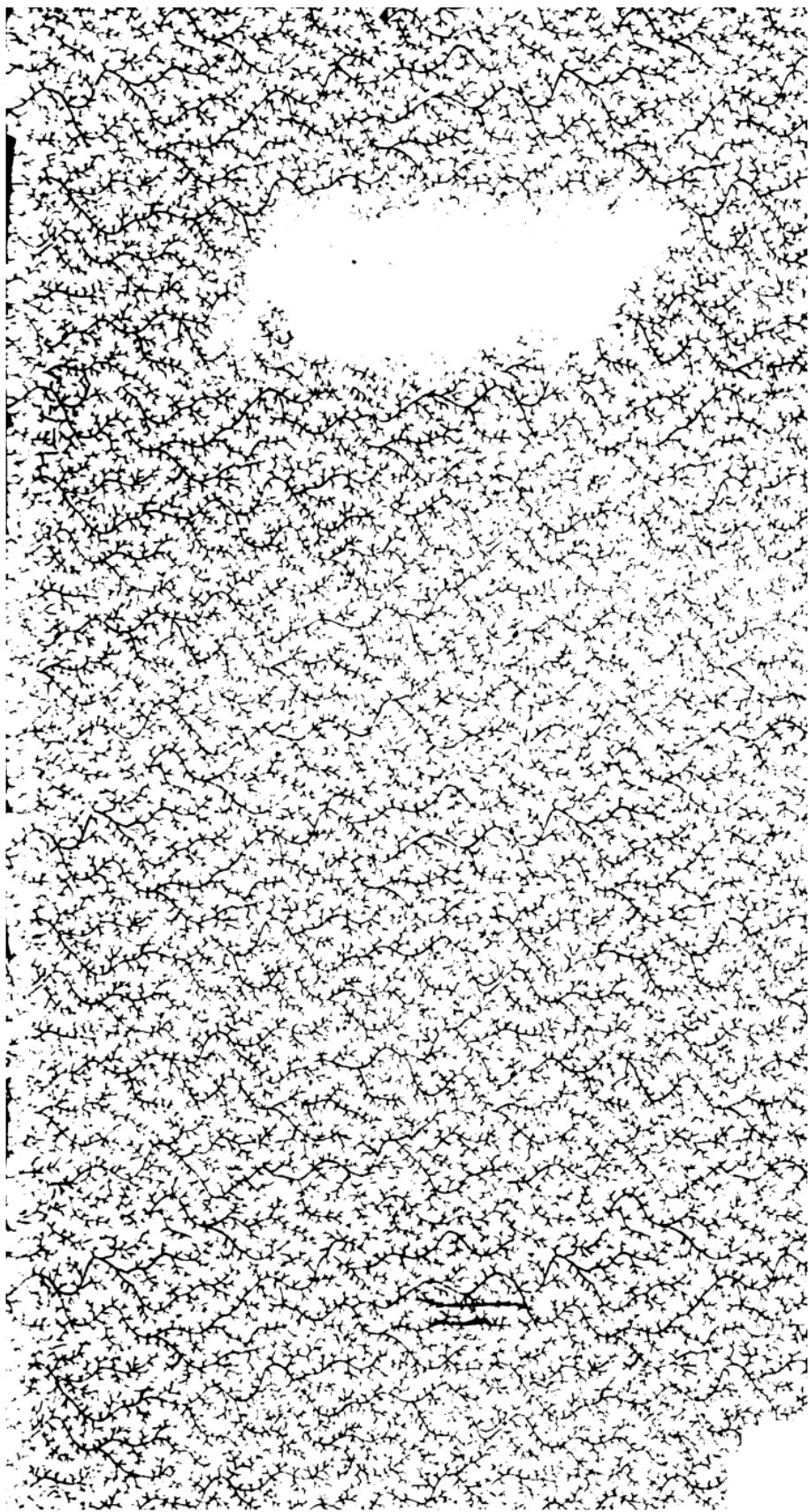
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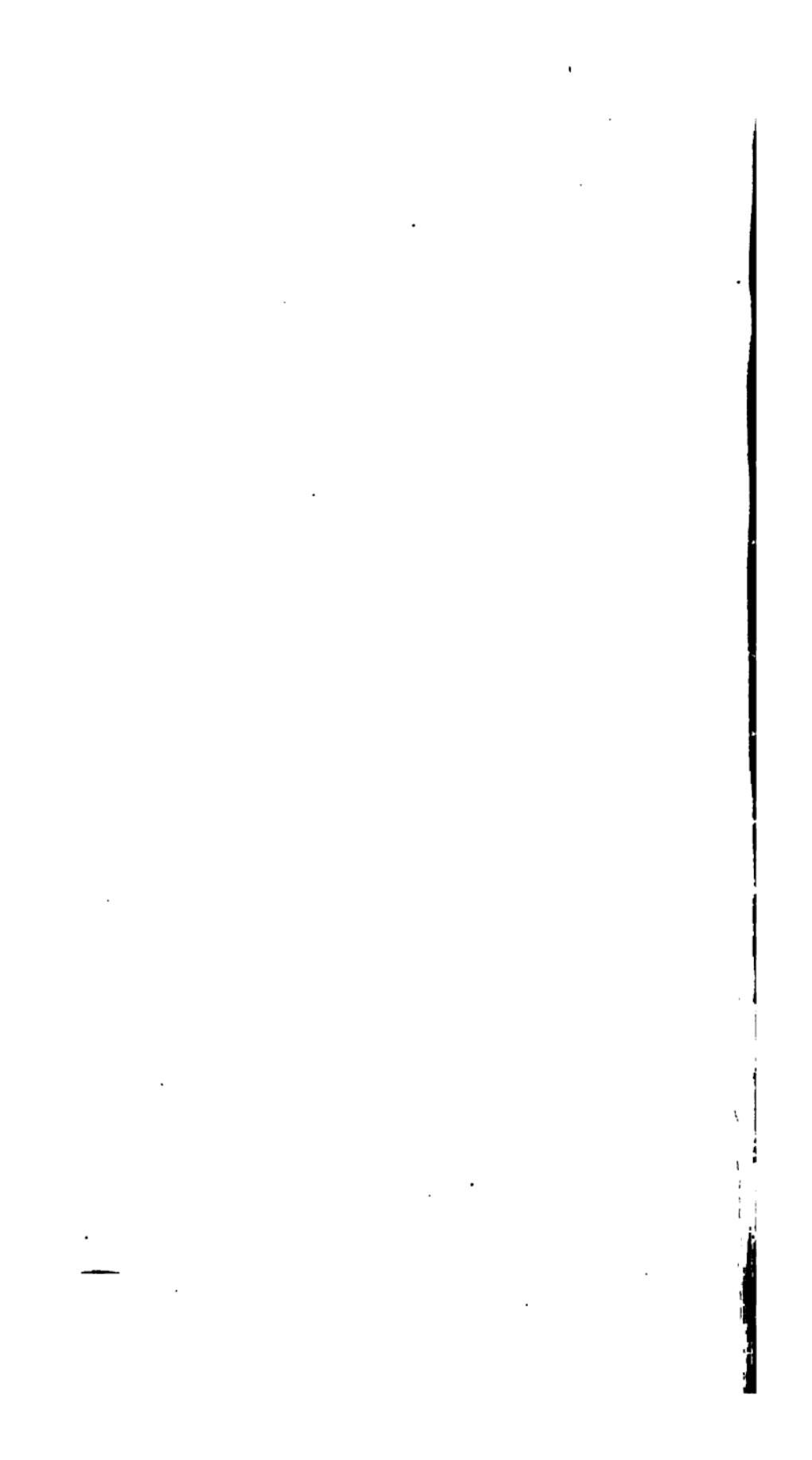
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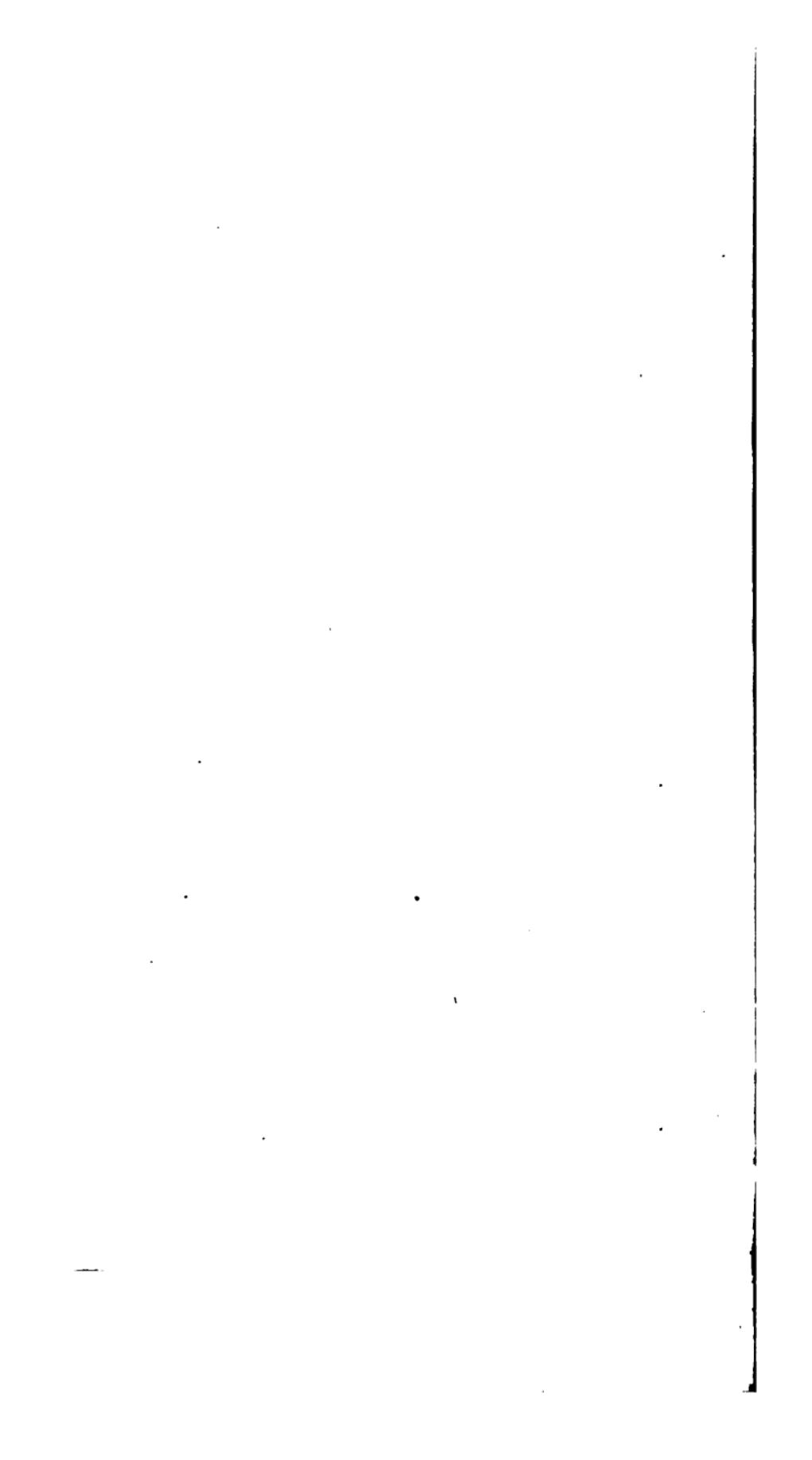
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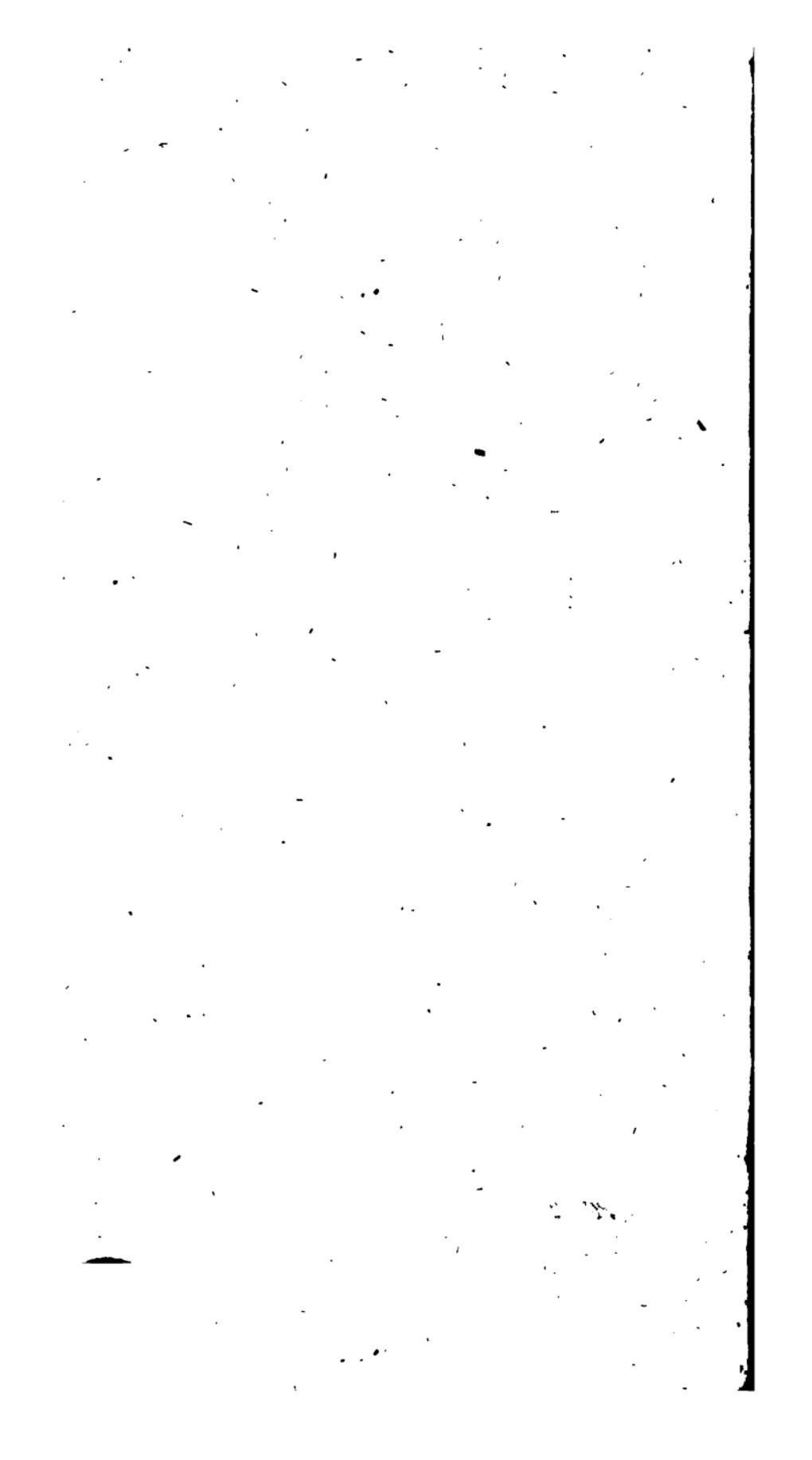








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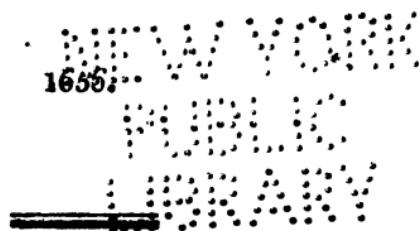
*ANECDOTES, &c.*

OF

Mordaunt

**ELIZABETH VISCOUNTESS MORDAUNT**

COMMENCING



WHO CAN FIND A VIRTUOUS WOMAN?

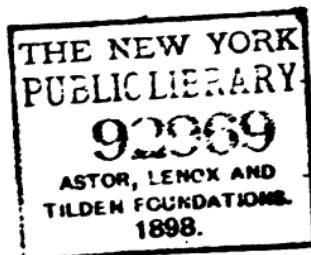
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1810.

M.T.

74. A.



History of the  
Sovereign  
Vol. I

Law and Gilbert, Printers, St. John's Square, London,

TO

HER GRACE

THE

*DUCHESS OF BUCCLEUGH.*

MADAM,

AT a period, when nearly every vice that could degrade human nature, has appeared under a female form before the first civil society upon earth ; it is natural for the sex to wish to present some contrast to so disgusting a picture, to hold up a mirror in which the female character may be seen, bereft of the effrontery, levity, and licentiousness that has so lately and so grossly disgraced it ; and beheld in its proper garb of piety, modesty, and humility.

With this view the following Anecdotes

are presented to the Public by one, who feeling conscious that they could derive no advantage from her name, has solicited permission to have the present publication dedicated to a Lady in whom great respectability gives the best lustre to high rank, and whom universal consent has placed amongst the most estimable of her time.

Your Grace's own feelings, happily for yourself, will bear testimony to the truth of these assertions, and therefore exculpate from flattery or adulation one who can have no motive for either:..and who in offering her warmest thanks for the permission so kindly given for this address, has the honour of subscribing herself,

MADAM,

Your Grace's most obliged

and devoted

humble Servant,

1809

THE EDITOR.

## **ANECDOTES, &c.**

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RESEARCHES into antient times have been of late so much pursued, and the discoveries, when made, so well received by the public, that the Compiler of this little work is induced to hope, that some merit will be allowed it from its antiquity, and more so from its authenticity: the veracity of which is undoubted, (as can be proved from the original manuscript, past the power of contradiction).

B

Elizabeth daughter and sole-heiress of Thomas Cary, second son to Robert Earl of Monmouth, was not only one of the most accomplished, but also one of the most beautiful women of her time \*. Her rank and station in life, together with the uncommon share of beauty and wit that she was endowed with, rendered her situation a most dangerous one, surrounded by temptations on all sides; living at a time when licentiousness was not only encouraged, but pursued by almost all those that constituted the court of Charles the Se-

\* She was celebrated by her cotemporary poets :—

“ Betty Cary’s lips and eyes

“ Make all hearts their sacrifice.”

cond ; and though the beauties that adorned that period were of so conspicuous a nature, that their fame has descended to this day ; yet none shone with greater lustre than this lady ; we may well say of her, “ she was the glass in which the noble youth did dress themselves.” But, though thus admired, thus surrounded with every temptation that could increase vanity, create pride, and call forth all the bad propensities of the human heart, yet we find that in reality she possessed the deepest humility, the highest sense of religion, the most unbounded love and reverence for her great Creator and Saviour, the most entire reliance on his goodness, and the most profound resignation to his will.

We follow her through some of the greatest trials and calamities that human nature can endure: persecution, sickness, perils of fire and water, loss of property and friends; we see her surrounded by plague and pestilence; at length, afflicted by the loss of a husband on whom her every hope of earthly happiness depended! yet she rises superior to all, and finds her consolation, where alone comfort can be obtained—from the hand who in mercy chasteneth he loveth.

She married John Mordaunt\*,

\* He was created by Charles the Second, Lord Mordaunt of Ryegate, and Viscount Avalon, July 10, 1659.

younger son of John Earl of Peterborough; and we read a most favourable mention of her soon after, in the Earl of Clarendon's History of the Rebellion, in which he says,

"There was a young gentleman  
"John Mordaunt, the younger son  
"and brother of the Earl of Peter-  
"borough, who having been too  
"young to be engaged in the late  
"war, during which time he had his  
"education in France and Italy, was  
"now of age and parts, and great  
"vigour of mind, and newly mar-  
"ried to a young beautiful lady of a  
"very loyal spirit, and notable vi-  
"cacity of wit and humour, who  
"concurred with him in all honour-  
"able dedications of himself. He

## 8

"resolved to embrace all opportunities to serve the king, and to dispose those, upon whom he had influence, to take the same resolution; and being allied to the Marquis of Ormond, he did by him inform his majesty of his resolution, and his readiness to receive any commands from him."

We shall, in future, see the result of this negociation; but it here becomes nececessary to account why this manuscript should again see the light, after having lain dormant for probably near 130 years.

Upon the death of the late Earl of Clanbrassill, at his family seat at Dundalk, county of Louth, Ireland,

the library at Dundalk being taken down, this manuscript was found amongst the books, which had been left or given by the Lady Mordaunt to her daughter Mrs. Hamilton, who was grandmother to the late Earl of Clanbrassill, and had lain for above a century, most probably unopened. It has been some years in my hands; and though the thought of offering it to the public has often employed my leisure hours, yet from (perhaps indolence), and the pressure of different occupations, I have until now deferred the reviewing it, and asserting such parts as I think most likely to find favour with those who are so little afraid of their own meditations, as to venture to peruse those of others.

I was impelled by a strong motive to this work, by an expression of the Lady Mordaunt in one of her prayers, where she earnestly beseeches the Almighty that she may be an instrument to promote his honour and glory. And could I hope to be the humble means of fulfilling her wishes, how completely will my own be gratified, in thus holding up to the public an example so worthy of imitation, particularly to the higher ranks, where examples of piety and virtue are so strongly called for. For, alas ! with them we see impiety doth boldly stalk abroad, and dares to shew its horrid front in open day ; the marriage sacred vow is violated ; the sabbaths are profaned, and riot and dissipation “ eke out the unhal-

lowed hours." And what saith the Almighty? Shall not my soul be avenged upon such a nation as this? And was there ever a period so fraught with dreadful judgments as the present? Is not the hand of the avenging angel seen conspicuously around? and, while in mercy the sword still hangs over our heads as yet but half unsheathed, shall we not endeavour to deprecate the Almighty's just wrath by humility and repentance, e'er the gulph shall open under our feet, and swallow us up in the destruction which has already nearly enveloped the whole of Europe!

Let us, then, take example from one whose temptations must have been equal to ours; and in the mid-

die of all the pleasures and luxuries of a higher situation ; in the height of youth and beauty strictly pursuing the paths of religion and virtue, self-denial, and the deepest humility. She truly kept herself unspotted from the world ; and her religious duties, so far from being done with any ostentation, were performed with a privacy that shewed it was to God alone she was anxious to be acceptable. On the outside of the manuscript the remains of a little silver lock, prove how carefully she guarded her meditations and prayers from the public gaze. And these religious exercises she pursued so uninterruptedly, that she kept a diary, where she inserted her daily deviations from right (slight indeed.

## II

they were), and acknowledged the blessings she received from above.

May we not hope, from a review of so bright a character, that much advantage may be reaped. We ought to set our standard of virtue as high as our imagination can conceive; for though, perhaps, it may be higher than mortal frailty can reach, yet (as by searching for the philosopher's stone, which can never be obtained, most valuable discoveries have been made, so) in endeavouring at a high degree of virtue, we attain to a greater pitch of perfection than we could possibly hope for under any other circumstances; and the scripture saith, "be ye perfect as your Father which is in heaven is perfect."

## EXTRACTS

FROM THE

*LADY MORDAUNT's MANUSCRIPT.*

1656.

---

Lord God Almighty, Father, Son, and  
Holy Ghost, I the unworthiest of all  
creatures living, do here come with  
my heart and mouth overflowing  
with thanksgiving and praise. Ac-  
cept them from me Lord, for thou  
hast enabled me to render them unto  
thee, for the great and unspeakable

mercy which I have this day received from thee, of that spiritual joy which my heart is not able to contain, but must burst out in prayers and praises to thee for so undeserved a blessing. For I was proud and vain ; careless of the things that tended towards salvation, and too mindful of the pleasures and empty nothings of this wicked world. And notwithstanding all this, and millions more of transgressions and sins, thou hast at last given me a great sense of them all, and a trouble for them, but so mixed with a spiritual joy and comfort, and with resolutions of forsaking them all, and only and wholly to cleave unto thee my dearest Saviour, that I cannot but with wonder cry out and say, Lord what

is man; that thou art so mindful of him, or the son of man, that thou thus regardest him! and amongst all so pitiful and unworthy a creature as myself. But Lord, since out of the abundance of thy mercy, thou hast in some measure eased me of the load and burden of my sins, and given me some hopes of my future amendment, let me not Lord receive those hopes in vain; but so direct me through the whole course of my life (whether it be short or long, that and all things else as it seems best in thy sight), that it may be wholly spent in thy service, and that I may be an instrument to promote thy honour and glory.

Lord, let my life be what thou

pleasest, so it may be that; let it be spent in afflictions if that be best, so it will please thee to support me in them; or in prosperity if thou seest me so humble that I can support it without arrogancy and pride, and that by that means thy praises may be the more encreased. Or else in mediocrity, if thou blessed Lord knowest that my fervency in thy service will not be shaken by it, but that the quiet of that condition may afford means to make me spend more of my time in thy service. But Lord, in this as in all things else, let thy blessed will be done, not my corrupt one, for I am thine; Lord keep me. Thou art my father, and my sanctifier; Lord take me into thy care. Lord save me, and Lord

instruct me, and at the last receive me. Glory be to thee ; glory be to thee ; glory be to thee, most blessed Trinity. And through thy mercy and power, my adored Lord, and for the merits of my most blessed and dearest Saviour, and by the unutterable groans of thy most holy Spirit, grant that both in this world, and after this transitory life be past, I may unceasingly cry and sing :—

“ Salvation to our God which sitteth upon the throne, and unto the Lamb.”

“ Great and marvellous are thy works Lord God Almighty. Just and true are thy ways thou King of Saints.”

"Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee; for thy judgements are made manifest."

Amen. Amen.

"Abstain from all appearance of evil."

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A meditation on the strictness we ought to observe through the whole course of our life; being not only to account for our thoughts, words, and actions, but for the very appearance of evil.

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*A Meditation on the Appearance  
of Evil.*

SINCE we must upon no terms suffer any action to pass without so strict examination, of which we may give an account, as well of the appearance as of the intention, of

them, what care and caution is needful then for our own, when we are so far to answer for other people's faults, as not by any appearance of ill to have been an occasion of humiliation to our weak brethren; which, that we may the better shun, my advice to myself is, that I let no day pass without taking such a review of my life, as that I may render to God the glory of any thing, which, by his great assistance, I have done that past day acceptable in his sight; and that, in this case, I may always think and say, "Not unto us O Lord, not unto us; but unto thee is all praise due :" for I am the unworthiest of all creatures living, which I shall soon be confirmed in when I come to account for my

sins of commission and omission; which I must strictly do, and sincerely repent of; that by God's assistance, having done that, I may lay me down and rest in peace, with a full assurance that they shall never more be laid to my charge, so as to condemn me; but that my Saviour's blood, with all its merits, shall have quite blotted them out.

That I may the better keep this resolution, Lord give me grace constantly to examine myself by the following rules, or the like. How to examine the integrity of my actions: First, in reviewing the good actions of the day, whether they were done with integrity and singleness of heart; and whether I had no other,

end in them, than the promoting of God's glory, and the obeying and fulfilling of his will; and whether nothing of vanity or advantage had a share in the performance of them, if not, to give God the glory, for it was the Lord's doing.

If ill, to examine the occasions of them, and next time to shun them; to repent for what is past, and earnestly to pray to God for grace to resist the like temptation.

*How to examine the Sincerity of my Words.*

WHETHER the sincerity and truth of them be so great, as that no fear of their being disproved should make me desire the concealment of them. Whether there were nothing in them tending to any person's prejudice, either out of a particular malice to them, or out of vain glory to be thought better than they myself (a sad principle ! to lay the foundation of my fame upon the destruction of another's, that may be more deserving than myself; from which I pray God to preserve me); and whether vanity and folly have not a greater share in my conversation

than any thing of sound wisdom, or knowledge that might minister any thing to the edifying of others; by this I must either condemn my words, or rather myself for them, or else return thanks most humbly to God, for having preserved me from offending with my tongue.

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*How diligent we ought to be in not mispending our Meditations, by turning them to idle Thoughts.*

To examine our thoughts: our Saviour says, out of the heart cometh all evil, and nothing is so deceitful as the heart of man; let me then so examine this heart of mine, that the

thoughts and inclinations of my heart may be accepted before God: for generally our thoughts precede our actions. Our Saviour says, from within, out of the heart of man, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, lasciviousness, an evil eye, blasphemy, and filthiness. The thoughts are the fore-runners of all ill, and are first to be taken care of; for preserve them unblameable, and 'tis to be presumed ill actions will hardly follow. How hard is it to have chaste thoughts, and immodest actions; or just thoughts, and unjust dealings. Purify the first source, and the channel will hardly be corrupted.

Satan our common enemy knows this very well, and, therefore, assaults us in that part, which will corrupt the whole; and when he finds that thoughts of the deepest dye, the blackest guilt, will not stay long with us, he fails not to furnish such a troop of vain and idle one's, as find resistance in few places. These are so suitable to the frailties of our nature that there are few so strongly fortified with grace, as to resist the pomps and vanities of the world, when ushered in with the temptations of the flesh and the devil, all which we vow against in baptism.

Let us, therefore, fight manfully against it, in the course of our lives.

C

Let us consider, that these our thoughts are known only to God and ourselves, and therefore ought to be most pure; with them we reach Heaven, and may contemplate God himself, as far as he is revealed to us by his blessed spirit.

And shall we lay aside this privilege, and turn our thoughts to vanities? 'Tis below the character that God has imprinted upon man, of wisdom.

WE now behold the Lady Mordaunt in one of the most distressing scenes, that it is possible for human nature to sustain, by seeing her beloved husband committed close prisoner to the Tower, on the discovery of Mr. Stapeley (a gentleman of large fortune in the county of Sussex) : who stated, that preparations were making for an insurrection, in order to the restoration of Charles the Second, in which Mordaunt was supposed to bear a considerable part. Indeed Mr. Stapeley's evidence could not be doubted, for he had himself promised his assistance in this affair, and had received a commission for a regiment of horse, which he intended to provide, and to have in readiness for the king upon his arrival.

But unfortunately he had trusted a servant that betrayed him; and being, thereupon, sent for by Cromwell, he was so cajoled by promises, and terrified by threats, that he made an entire discovery; upon which several people were taken up in different parts of the kingdom, and a high court of justice was erected for the trial of the prisoners; and of this court John Lisle, who gave his vote for the murder of Charles the First, and who still continued entirely in Cromwell's confidence, was president. But the judges, who seldom consisted of fewer than twenty, were sometimes impelled by pity, or bought off by money, to do good offices to those who came before them.

The Lady Mordaunt far from letting her grief overpower her reason, vigorously set about affording all the assistance that in his great emergency she could give to her husband.

By her liberality she procured the good-will of some of these judges, from whom, the day the trial began, she received most important advices. The one was, that she should prevail with her husband to plead, in which case his friends might be of use; but if he insisted upon the point of law, he would infallibly suffer, and no man dare speak for him. The other was, that the chief proof, by which he was likely to be condemned, was for his having *him-*

*self* delivered the commission to Stapeley, and that the chief evidence to prove this was a Col. Malony, whose testimony was more valuable than even Stapeley's *itself*.

The Lady Mordaunt, by her generosity and cleverness, contrived to prevail upon Col. Malony to withdraw himself: and when he was called for to give his evidence he was nowhere to be found.

She was also so fortunate as to have a little note she wrote, informing her husband of how he ought to act, and what she had done herself, put into his hand as he passed to the bar; which having perused he departed from his former resolution;

modestly pleaded, submitted to his trial, and behaving with courage, easily evaded the greatest part of the evidence they had against him. Nor could they find proof, what presumption soever there might be, that he had spoken to the Duke of Ormond; and he evaded also many other particulars of his correspondence with the king, with admirable address. That of Stapeley's commission was reserved for the last, and the commission being produced, the hand and signature were soon recognised. Mr. Stapeley was called, to declare from whom he had it; and, though he appeared to do it unwillingly, he confessed he received it from Mordaunt. Yet he made this confession in so disordered and confused a

manner, and answered the questions put to him by the prisoner with so much hesitation and apparent distress, that his evidence could not prove satisfactory to any impartial judge; and when Malony was called for, and could not be found (and that they were not able by their own rules to delay their sentence); one of the judges being suddenly taken ill with a fit of the stone, and obliged to withdraw, the court divided, one half for condemning him, and the other half for saving him. The president's single voice was to decide the sentence; when, contrary to all expectation, he (after making some excuses for the justice he was going to do), and acknowledging many obligations to the mother of the pris-

ner, in contemplation whereof he pronounced him innocent for aught appeared to the court.

Cromwell's indignation was so great at this sentence, that he caused Mordaunt to be confined for several months in the tower, and wanted to have him tried again; but the scandal of so great an abuse of power would have been so enormous, that he at last gave it up and had him liberated; and he was only a very few days at liberty when he embarked himself as frankly as ever in the king's service, and with better success\*.

\* This account, being taken almost entirely from a quotation out of Lord Clarendon's History of the Rebellion, demands no farther authenticity.

**EXTRACTS CONTINUED.****1658.**

IN the year of our Lord, 1658, on the first of June, my dear husband was tried for his life, by a court called the high court of justice. And on the second day of June was cleared by one voice only: nineteen condemning of him, and twenty saving of him; and the twenty had not prevailed but by God's immediate hand, by striking one of the court with an illness which forced him to go out, in whose absence the votes were given and recorded, so that his return no way prejudiced Mordaunt, though in his thoughts he resolved it

(Pride was the person). Many other miraculous blessings were shewed in his preservation, for which blessed be God.

He was the first example that pleaded *not guilty*, that was cleared before the courts.

*Wednesday. June 2d, 1658.*

PRAISE the Lord, O my soul, and all that is within me praise his holy name: praise the Lord, O my soul, and forget not all his benefits. Which saved thee from destruction, and crowned thee with mercy and loving kindness. Praised be the Lord for ever, for he hath preserved

the life of my dear husband from the power and malice of his enemies, and has blessed us with mercies on every side. It was thy hand, and the help of thy mercy that relieved us, when the waters of affliction had nigh drowned us, and our sins had justly deserved it, and our enemies earnestly desired and pursued it. But thou, O Lord, didst revoke that angry sentence (which we had deserved, and which was gone out against us), by frustrating the designs and malice of his enemies, by turning the heart of Mall: as thou turnest the rivers of water; and as thou broughtest water out of a stoney rock, to relieve thy servants the children of Israel, so didst thou turn that stoney heart of his; that

where he designed destruction he endeavoured safety. Therefore we will be glad, and rejoice in thy mercy; for thou hast considered our trouble, and hast known our souls in adversity; for thou gavest not up my dear husband into the hands of his enemies, but hast set his feet in a large room, for our hopes were ever in thee, and thou didst not deceive us. For we have said thou art our God, our time is in thy hands, be it as it seemeth good in thy sight; and thou hast heard my supplications, and hast considered my complaint; thou hast granted me my heart's desire, and hast not refused me the request of my lips, when I begged deliverance for my dear husband from the hands of his enemies, and from

those who persecuted him ; and thou hast shewed thy servant the light of thy countenance, and hast spared him for thy mercy's sake ; for thou sufferedst him not to be confounded in the face of his enemies, but supported him on every side, for the wisdom of man is foolishness before thee, and thou never forsakest those that love thee.

Thanks be to the Lord, for he hath shewed us marvellous great kindness in this strange deliverance. O love the Lord all ye his saints, praise him and magnify him together, for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer. O give thanks unto the Lord, and call upon

his name; tell the people what things he hath done. As for me I will give great thanks unto the Lord, and praise him amongst the multitude. Blessed be the Lord God, even the Lord God of Israel, which only doeth wondrous and gracious things; and blessed be the name of his Majesty for ever, and all the earth shall be filled with his Majesty. Amen. Amen.

*The Prayer.*

O my God, my just and merciful God, sanctify this blessing unto me, and so fill my heart with the apprehensions of thy miraculous mercies to me in this great deliverance of

my dear husband, that I may not dare to offend thee that hath so highly blessed me, but grant that both me and my dear husband may spend that life which we have again received from thy hands, with so great strictness that we may as eminently shew forth thy mercy to us, in the spending of our time, as in the saving of our lives.

Make us instruments of thy mercy to thy church, and to thy chosn : and as thou hast given to my dear husband a second life, so give him a new one in all virtue and holiness, and grant him grace never to fear the hazarding that life in thy service, whose power and mercy can preserve and carry him through the

greatest difficulties. Lord, evermore, be his defender; make us both thine, and then, in thy great mercy, keep us so. For we are lighter than vanity itself, and without thee can do no good thing. But my God shall bless us, for he shall chuse out an heritage for us, even the worship of Jacob, whom he loved. Amen.

*A Thanksgiving for the 29th of May, every Year, it being the Day of the King's happy Restoration, and a Beginning of the Church's Settlement.*

WHAT praises can I render unto thee, my God, worthy thy acceptance at any time, though in the greatest affliction, which still is less than my sins do daily deserve, and, therefore, requires my hearty and humble thanks for thy goodness, in not punishing them according to their desert.

O what praises then can I now render upon this day, on the which

thou hast shewed such multitudes of mercies upon me. Upon me as I partake in the public good; upon me as being a member of thy church; upon me in the particular and personal comforts that my dear husband and I have received by the King's most happy and miraculous restoration upon this day. A miracle past expectation; for how did they increase, that troubled the peace and prosperity of this church and nation, and many they were that rose up against the just rights of thine anointed, saying, there is no help for him in his God. But thou, O Lord, wert his defender, and the lifter up of his head. Thou didst arise in thy power, and in thy mercy, and smotest all his enemies, and

hast broken the bonds of the ungodly. All praise belongs unto thee Lord, for thy blessing is upon thy people.

Hear me when I call, O God of my righteousness, for thou hast set us at liberty when we were in trouble; have mercy upon us now, and hearken unto our praises: for now that the Lord hath redeemed us we will not be afraid, though ten thousand of people should set themselves against us, for when we called upon the Lord with our voices he heard us out of his holy hill. O let us serve the Lord in fear, and rejoice before him; for thou hast put gladness in our heart, therefore my voice shall thou hear betimes, O Lord;

early in the morning will I direct my praises unto thee, and will look up. And let all them that put their trust in thee, rejoice and ever be giving of thanks to thee, because thou defendest them that love thee, and makest them joyful in thee ; for thou Lord wilt give thy blessing unto the righteous, and with thy favourable kindness wilt thou defend them as with a shield.

Therefore, let us put away from us works of vanity and wickedness ; for the Lord hath heard the voice of our weeping : all our enemies, the enemies of church and king and nation, are confounded and put to shame suddenly. It was in the Lord I put my trust, and he hath saved

and delivered us from them that persecuted us.

I will, therefore, give thanks unto the Lord according to his righteousness, and will praise the name of the Lord the most high. O Lord, our governor, how excellent is thy name in all the world. Thou that hast set thy glory above the heavens. Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy, and the avenger.

*The Prayer.*

O Lord add to this multitude of blessings this great one, that our ingratitude may not turn them all into curses. O give unto our prince, and to the rulers of this church and nation, to me, and to my dear husband in particular, so true a sense of thy mercies, that we may not dare to offend thee that so highly hath blest us. O pardon our sins past, and let this day, as it is a renewing of our praises, become an increase of our devotions, and a means of our repentance and amendment. Lead us, O Lord, in thy righteousness because of our enemies ; make thy way plain before our

face; for if our wickedness continue, 'tis to be feared thou wilt increase our enemies, and make us to fly before them. But thou, O Lord and Saviour, who art full of mercy and goodness, so turn our hearts from all our wicked ways, and so fix them upon thee, as that we may be accepted by thee, both here, and eternally hereafter.

Amen. Amen.

1562.

*A Prayer of Thanksgiving for my  
dear Husband's Recovery from his  
great, and dangerous Illness,  
July 16th.*

Who is like unto the Lord our God,  
that hath his dwelling so high, and  
yet humbleth himself to behold the  
things that are in heaven and earth.  
He taketh the simple out of the dust,  
and lifteth the poor out of the mire.  
He healeth the sick, and relieveth  
the needy ; he bath compassion on  
the afflicted, for which I must ever  
praise the Lord. My tongue must

D

ever be shewing forth his praise, from generation to generation ; for he hath relieved me in all my distresses : he hath supported me in my greatest afflictions, and in his due time hath delivered me from them. O how unworthy am I to have received such mercies, and how unfit am I to return thanks for them. But thou, my most gracious God and Saviour, that hast multiplied my blessings unto me, by giving me the life of my dear husband ; not only out of the hands of his enemies, but likewise from the gate of death which he was nigh unto by sickness ; for this and for all other thy mercies and blessings not to be numbered, give me leave, O my God, to praise thee. Praise the Lord, O my soul, and all that is

within me praise his holy name. For the works of the Lord are great, sought out of all them that have pleasure therein. The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance. He sent redemption to his people. He hath commanded his covenant for ever; holy and reverend is his name. The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter. The praise of it endureth for ever. Amen.

1665.

*June 1st. In the great Plague.*

PONDER my words, O Lord, and consider my petition. O hearken thou unto the voice of my calling, my king and my God, for unto thee do I make my prayer in the behalf of the whole nation in general, and of my family in particular, that thou wouldest be pleased to command thy angel to cease from punishing; that this plague of pestilence, which is begun in this nation may go no farther, but at thy command must stop: for though thy wrath be just against us, yet,

Lord, remember mercy. And that in thy great mercy thou hast been pleased hitherto to keep it out of my family; let me and mine never forget to praise thee. Let us offer our sacrifice of praise, and put our trust in the Lord: for if we call upon the Lord he will hear us. Lord, lift up the light of thy countenance upon us, and defend us in the time of danger both my dear husband and me, my children, and all my family, all mine, and all that thou hast been graciously pleased to give unto me; all that I am bound to pray for, my parents and my friends; all that are near and dear unto me.

Lord direct and guide my dear husband and me what we shall do—

where we shall abide, that in all things we may do thy will : and in what place soever we be, Lord protect both us and ours either abroad or at home.

Rebuke us not in thine indignation, neither chasten us in thy displeasure, but have mercy upon us, O Lord, for we desire to be thine, Lord make us so : for thou Lord wilt give thy blessing unto the righteous, and with thy favourable kindness wilt thou defend them as with a shield. O give thy angel charge over this family, that the destroying angel may not approach it. But, Lord, with what confidence can I ask this mercy at thy hands, considering how often I have provoked thee to wrath and

indignation, by a multitude of sins and transgressions; knowing that thou hast prepared for the wicked, instruments of death; and that if a sinner doth not turn from his wicked ways, thou, O Lord, wilt whet thy sword and bend thy bow, and make it ready to destroy them. But turn thou us, O good Lord, and so shall we be turned; for if thou shouldest be extreme to mark what is done amiss, O Lord, who could abide it; but there is mercy with thee, therefore thou shalt be feared. My help cometh of God; for the Lord will be our defender. He will be our refuge in this time of need. Amen.

1666.

SEPTEMBER. Here follows in the  
MSS. :—

*A Thanksgiving for the Stopping of  
the Fire in London.*

And next on Monday the 1st of  
July, 1667,

*A Thanksgiving for the Preserva-  
tion of her Husband, Herself, and  
Family, from the Plague of Pes-  
tience, and for their safe Return  
Home; and for the ceasing of that*

*Plague of Pestilence in this Nation.*

"For all which (says Lady M.) I formerly made my humble request." Also

*A Thanksgiving, June 12th, 1670;*  
*for our Deliverance from the*  
*Fire at Parson's Green, to be said*  
*(this or some other) every Sunday.*

AMONGST the other trials, that for wise and good reasons it pleased the Almighty to permit the Lady Mordaunt to endure, was a very unpleasant family dispute about property, which ended in a trial at law. And though it appears that a very considerable estate depended upon the verdict; and that consequently the final issue was of the greatest consequence to her and her family; yet we behold no acrimony against her opponents, as may be seen by the following prayers: no over-much anxiety for the termination, but with a meek and humble spirit she submits the whole to the Almighty; desiring that all things should turn out as he wills alone.

Upon a retrospect of this lady's character, the reader will feel interested that her powers of doing good should not be restricted by any decrease of income; for her charities were as unbounded, as her life was exemplary. We find an account of them in the manuscript\*; which,

\* The Lady Mordaunt devoted the tenth part of all the estates that were her own to the poor and the service of God. Every night she put a sixpence into her poor's box, and every morning the same sum, as an acknowledgment of God's preservation of her during the day and night.

Five pounds in gold yearly, as a thanksgiving for the preservation of the life and freedom of her husband, and all those concerned with Sir Geo. Boothe.

Five pounds a year in gold, for the deliverance of her husband at his trial, June 2d, 1655.

considering the difference of the value of money at that period and this present hour, holds up an ex-

Ten pounds a year for an orphan child.

Twenty pounds a year to an old woman.

Four pounds a year to a Miss Payne, until she is in a better condition.

Two pounds a year for a poor woman, by the hands of a Miss English.

Ten pounds a year to a Mr. Owing.

Four pounds a piece to two Jews.

Four pounds a year to two women, by Miss Lloyd.

Six pounds a year to Mrs. Brown, in great distress.

, Twenty pounds a year to Mr. Salmon's child, until it is provided for.

Five pounds a year for keeping of Mary's old father, so long as it shall please God to enable me.

ample, that ought to raise a deep blush in the face of the present race of females, who tread the first paths of life. She considered that we are to answer for the neglect of duties, as well as for the commission of sins; and remembered that those that behold the hungry, and gave them no meat; the thirsty, and gave them no drink; the stranger, and took them not in; nor clothed the naked; nor visited the sick and the prisoner, were doomed, by the great judge of all, at the final day of account, to go away into everlasting punishment.

These duties, therefore, she considered, were indispensably to be fulfilled; not merely to gratify the

sensations of a compassionate moment, nor to overcome the importunity of the repeated cries of poverty and distress ; but she knew that to seek out the poor and needy, to heal the broken spirited, and those that were ready to perish, to make the widow's heart dance for joy, were paramount duties, without which we could not hope to attain to the kingdom of God. Widely then did she open her hands, diffusing blessings all around, and sowing such good seed here, that the fruit thereof will last for ever in the life to come.

**EXTRACTS CONTINUED.**

1672.

*April the 25th, Thursday. The Day  
of Trial between my Husband and  
his Brother, about the Estate.*

P LEAD thou our cause, O my God,  
with those that strive with us, and  
fight thou against those that fight  
against us. Lay hold upon thy  
shield and buckler, and stand up to  
help us, not to destroy our enemies,  
but to defend us from their designs  
against us. Frustrate all their de-  
vices, and let truth and justice take

place. Let thy most heavenly will  
and pleasure, O my Lord and my  
God, be ever done; not our will,  
but thy will; not our way, but thy  
way; not our time, but thy time.  
For not unto us, Lord, not unto us,  
but unto thy most glorious majesty  
be all praise given, for all is due.  
And, merciful Lord, giye us grace  
to have so resigned a will to thine,  
as that we may, with a cheerful  
heart, praise thee for the event,  
though it prove contrary to our de-  
sire; for thou, Lord, knowest what  
is best for us: thou only canst bless  
the event, and bless us to receive it  
as we ought; for I desire to have  
thee our king, to command and  
choose for us; to have thee our judge,  
to determine for us; as well as our

advocate, to plead for us; and our Saviour, to save us, being absolutely satisfied that we are safe in thy protection; into whose blessed hands I most humbly commit my husband and myself, our children and family, with all our interests and concerns.

In thy unspeakable mercy receive and bless us, now and for evermore.  
Amen.

1672.

*April 27th. After the Trial.*

IN all my afflictions I cry unto my Lord for succour. To whom then can I return praise, but to thee, my Lord and my God; to thee that delivereth me out of them all. O the depth of thy mercy, that is never exhausted, that never hath an end, but to-day and to-morrow, and every day, is ready to relieve me. For though I have felt the effects of it, in most wonderful manner ever since I was born; in this last business thou hast not slackened thy arm, but hast relieved us to the astonishment of our enemies, and

to the great comfort of us, thy unworthy servants; altogether unworthy, but that thou willst have mercy where and when thou pleasest. It is out of thy own mere bounty and goodness, that thou hast pleaded our cause. Out of that same fountain of goodness continue thy hand of protection over us; and bless this blessing to us, and end all differences in the family. Let peace and prosperity be amongst us; and bless us with the choicest of thy blessings, and give us grace to bless and praise thee all the days of our life; and let my dear husband and me; let us and our family serve the Lord our God, and wholly resign ourselves to his will. Amen.

1673.

*January 28. A Thanksgiving for  
our Deliverance from Fire that  
Day.*

I AM as unfit to praise thee, my God, for this great mercy, as I am unworthy to receive it. Nothing can more manifest the immensity of thy mercy than thy continual bounties, and deliverances to so unworthy a wretch as I am: what am I, and what is my father's house, that thou shouldst thus consider us? I too well know what I am, the unworthiest, the most ungrateful of all creatures living.

O the depth of thy mercy ! The extent of thy goodness, to reach to such a miserable creature as I am ! That neither my dear husband, myself, nor children, nor house, suffered in this fire, is so great a blessing, that I know not what to say, but that all must be returned to thee from whom all is received. Accept it, Lord. Amen.

167 $\frac{1}{2}$ .*March the 23d. Monday.**When my Son Charles went to  
Oxford.*

My dearest Lord, into thy Almighty protection I commit my dear child; give thy holy angels charge over him, to preserve him from all evil, and to lead him into all good.

Beautify his soul; enlighten his understanding. Give him, I beseech thee, the holiness of David, and the wisdom of Solomon; preserve his person in honour and health, and grant him favour in the sight of all. And, if it seem fit in thy sight, let him return to us again in safety, to

thy honour and glory, and to the comfort of us, thy unworthy servants, his father and myself, that we may praise thee in the land of the living. Amen\*.

\* The reader should be informed, that her son Charles (the subject of the foregoing prayer) was the celebrated Earl of Peterborough (also Earl of Monmouth), who bore so conspicuous a part in the wars with Spain, in the reign of Queen Anne; and for an account of whose character and exploits we refer the reader to "Carleton's Wars in Spain," and to Collins's Peerage, vol. III. p. 209. Who can forbear exclaiming: "The effectual fervent prayer of a righteous man availeth much." James v. 6.

167 $\frac{1}{2}$ .*April the 5th. Friday in Lent.*

O ! BE favourable and gracious unto Sion ; build thou the walls of Jerusalem. O Lord, shew now thy favour to thy Sion, the church in this nation. It had never more need of thy protection than now : the enemies besiege it round about, on the left and on the right, they are ready to devour it; nay, which is worse, our sins deserve this heavy judgment. We cannot complain though thou shouldst remove the glorious light of thy Gospel from amongst us. We must lay our hands upon our

mouths, and by silence confess ourselves altogether unworthy of it. O miserable condition, which our ingratitude hath brought us into. But be thou gracious unto Sion, and in that to us. Let the enemies of thy church see, that they cannot prevail against us, and that for thine own mere goodness sake ; for I can draw no argument in our behalf but from thyself, from thine own goodness, from thine own merits. Let that prevail. Do thou forgive us. Do thou turn us from all our evil ways ; and once more give us a glorious and a holy church, and make us an obedient and a happy people. Amen.

1674.

*May 18th. After our Trial at Law.*

O LORD thou hast shewed us how vain is the help of man. Thou hast turned their wisdom into folly, and hast put us to confusion without an enemy. Thou hast turned our boasting into sorrow, and humbled us before thee. We confess with shame, that our sins have justly deserved it, and we submit to thy will without murmuring, Lord thou canst turn our mourning into joy, and make us to hear the voice of joy and gladness, that the bones which thou hast broken may rejoice! Amen.

1674.

*June 28. Before our Trial or Reference at Law.*

REMEMBER me, my dear husband, and all mine, O my God, for good; and now that thou hast shewed us how vain is the help of man, now let us see and know how powerful is thy almighty hand, from whom only we expect or desire good. Do thou, O Lord, dispose and govern this business. Let thy wisdom and thy mercy do greater things for us than we do deserve, or can desire; for we know our unworthiness, and dare not presume, upon our own accounts, to

ask any thing from thy dreadful m-a-  
jesty, but for my Saviour's sake, for  
his merits alone do thou, in thy  
goodness, take our case into thy  
hands. Do thou plead it: do thou  
grant such a success as shall seem fit  
in thy infinite mercy. Do thou grant  
peace and prosperity to this family,  
and above all do thou grant that  
we and our family may serve the  
Lord our God. Amen.

1674.

*Monday June 29. After our Business was referred in Court.*

O THOU who hast taught us that he who provideth not for his own house is worse than an infidel, do thou bless the business now in hand for the good of our family. For all endeavours of ours will be vain, except in thy infinite mercy thou art pleased to give success. Lord we desire peace, we endeavour peace; do thou grant it; do thou bless all endeavours towards it. Do thou, in thy great wisdom, bring to pass a happy conclusion of this business to

thy honour and glory ; and if it seem fit in thy sight for the good, happiness, and prosperity, of my dear husband, myself, and children, that we may praise thee in the land of the living; for to thee only is all praise due.

Praise the Lord, O my soul, and all that is within me praise his holy name. Amen.

1674.

*After the Seizing of my House and  
Goods, Saturday, July the 4th  
Day of the Month.*

How many are my iniquities and my sins ! Make me to know my transgressions ; 'tis for them I justly suffer.. I was at ease, but he hath broken me asunder. Though I speak, my grief is not assuaged ; though I converse with the whole world, it availeth me nothing ; there is no help for me but in my God.

To him, then, I come, both by

duty and by choice : and thou, O my Lord and my God, hast considered me. In thee, Lord, did I put my trust, and thou hast delivered me. Thou hast done it, and none but thee. Thou turnest the hearts of men, as the rivers of water. Thou hast inclined the heart of our adversary to peace and composure, that was bent on destruction and ruin.

O Lord, in thy infinite wisdom, in thy immense goodness, do thou perfect this blessing ; enable us to pay our debts, give us grace to do it. Bless our endeavours; direct us, assist us, and give us grace to acknowledge it all from thee, the fountain of all good; whom I can

never enough praise, nor never  
enough love, nor never be happy,  
'till I can enjoy thee, my Lord and  
Saviour, in eternal bliss.

1675.

*April the 1st.*

BLESSED is he whose transgression  
is forgiven, and whose sin is covered.  
O that I were thus blessed. But  
who can forgive my sins which are  
innumerable?

My God and my Lord can and  
will do it, when they are covered by  
the blood of my dearest Saviour;  
then thrice happy and blessed shall  
I be. Lord do thou, through thy  
merits, make me worthy of that in-  
finite blessing. Admit me to thy

table; convey thyself to me there;  
and do thou, O blessed Spirit, so  
adorn my soul, that this hard heart  
of mine may be made capable of  
receiving my blessed Saviour; and  
not only receiving, but retaining him  
for ever, that he may never depart  
from me, nor I from him, until I am  
received by him into eternal joys.  
Amen.

1675.

*After the Death of my dear Husband, who died June the 5th, Saturday in the Afternoon. Written July 30.*

Psalm xxxvii, Verse 39.

BUT the salvation of the righteous is of the Lord ; he is their strength in time of trouble.

O Lord be thou my strength in this my day of trial, in this my day of humiliation ; though very bitter,

yet just correction for my many sins  
and transgressions.

Lord make it a day of salvation  
to me. Fix my heart on thee, where  
only true joys are to be found, and  
suffer not my grief to have any  
thing of repining in it. Let a per-  
fect submission be found by thee in  
all my thoughts, words, and actions.  
And if, in the excess of sorrow, any  
thing has been thought, or said by  
me, that has offended thee, my God  
and my Lord, do thou wipe it away.  
Do thou blot it out with thy most  
precious blood, and accept me,  
though altogether unworthy; yet,  
through thy mercies make me a  
welcome guest at thy holy table; and

parson, blessed Lord, the distracted thoughts with which I received the blessed sacrament, during my husband's illness; and let not this great trouble I labour under, make me forget to praise thee, my God, for thy infinite mercy shewed to the soul of my dear husband in his sickness, and for his being, through the merits of my Saviour, translated into glory; of which I make no doubt, so powerfully and manfully did thy blessed Spirit assist him in his greatest extremity.

The thoughts of this ought to be a joy too great to admit of any trouble; but so frail is this vile nature of mine, and so powerfully

does self-love prevail with me, that this, which ought to be my joy, is drowned by my grief.

O make me to grieve for this my grief, and let me not forget to praise thee, for thy yet remaining mercies of my dear children. Lord do thou make them truly blessings to me, by making them what they ought to be to thee. Make them to abound in all virtue and godliness of living, and enable me by thy assistance, to provide for them in some measure, as to worldly supports and comforts.

Most bountiful Lord I praise thee, that thou hast given me a possibility of paying my husband's debts. Lord

give me grace to do it; and if it seem fit in thy wisdom, give me such a proportion of health and strength, both of body and mind, as may enable me to do it.

It was thou, my God, that inspired the heart of the king with charity to assist me in my distress. And it was thou alone that put it into the hearts of so many to intercede for me with him. Lord reward them all, both prince and subject; and may they never want mercy, either in this world or another, in their greatest extremity. And may I ever spend my days in thy praise; and to live as not to dishonour the character thou hast imprinted upon

me of thy servant, which I am no wise able to make good without thy assistance.

O ! blessed Spirit, do thou guide me throughout the whole course of my life, and assist me in the last hour of my death. Amen.

O ! holy and blessed Spirit, do thou work so effectually with me, as to pardon what is past, to rectify what is present, and to prevent what evil is to come ; and to bless me and mine.

Deuter. chap. x. verse 18. He doth execute the judgment of the fatherless and widow.

Lord make me to worship thee in  
spirit and in truth.

Now Lord help. Now and ever  
Lord help.

1675.

*September the 12th.*

I WAIT for the Lord ; my soul doth wait ; and in his word do I hope. O suffer me not, my Lord and my God, to fall from this my hope, but in the strength of it enable me to pass through all the difficulties of this life, and let not this hope fail me 'till I come from hoping to enjoying, from praying to praising, from sorrowing to rejoicing eternally.

And, 'till that happy hour come,  
do thou never forsake me any mo-

ment of my life; that I may never dishonour thy name here.

O ! my Lord; do thou assist me, in the condition I am now in. Preserve the child within me, the time it has to stay, from every ill accident; and, when my hour of travail comes, let thy holy angels be assisting. Grant me a safe delivery, support me in my greatest extremity, and bless my child with natural shapes. Make it sound in body and mind, and receive it into thy church by the blessed sacrament of baptism, and receive both it and me and all mine, into thy almighty protection, and now for evermore. Amen.

1675.

*After the Birth of my Son George.*

BLESSED Lord, do thou take into the arms of thy mercy my dear son George. Be his father. He that was born without a father, brought into the world by an afflicted mother, preserved only by thy almighty power. Let him be protected by thy Providence, defended by thy goodness, instructed by thy wisdom, and made a happy instrument of good to thy church and nation.

And, if in mercy thou seest it fit,  
grant that he may be a comfort to  
me, thy most unworthy servant; and  
all this I humbly beg for the sake of  
Jesus Christ my Saviour. Amen.

167 $\frac{1}{2}$ .

*A Prayer for my Son Mordaunt,  
when he was in Francee. He began  
his Journey thither Monday the  
28th of February.*

LORD, in thy mercy, do thou adorn  
the early years of my son with thy  
grace; and let him, through thy  
mercy, improve it every day, that he  
may be a happy and a glorious in-  
strument of good to this church and  
nation, to which end, dearest Lord,  
preserve him both abroad and at  
home.

Let not the corruptions of any place or age infect or defile his mind; but if, in thy infinite mercy, thou seest it fit, let him return home in honour and safety, with the favour of thee, my God, and the applause of man.

Let him be eminent in virtue and piety, and all to thy honour and glory; and, if it pleases thee, to the comfort of me, thy unworthy servant, and all my family. Amen.

167 $\frac{6}{7}$ .

*Good Friday, after receiving the  
Sacrament.*

Psalm the cxvi. verses 1 and 2.

I AM well pleased, that the Lord  
hath heard the voice of my prayer.

That he hath inclined his ear unto  
me, therefore will I call upon him as  
long as I live.

O Lord, I am not only to praise  
thee for the infinite mercy shewed to  
the whole world in general upon this

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day, by thy meritorious passion, but for thy infinite mercy, vouchsafed to me in particular upon this day. Thou hast applied all those merits to my soul; thou hast united me to thy own self; thou hast nourished and fed my soul with thy own precious body and blood. O let me never do any thing to dishonour thy name.

O let me be thy particular care; and give me grace to make it my care to please and serve, and obey thee in all things; and in thy due time receive me to thee into thy eternal joys. Amen.

*A Prayer for the 2d of June, every  
Year, and every Wednesday in the  
Week, since the Death of my dear  
Husband.*

I MUST never omit to praise thee, my Lord and my God, on this day, for the miraculous deliverance of my dear husband from the power and malice of his enemies, and from the jaws of death.

For though thou hast taken this blessing from me now, yet so numerous have been thy mercies to this family, since the first day of his deliverance, that they must always be repeated by me, to the great glory of thy most

glorious name. Thou hast given to my dear husband and me many years of comfort since: thou hast given us the great blessing of many children, the increase of fortune, of honour, of goods, of friends; and all this I have been so little worthy of, that thou hast justly withdrawn my greatest worldly comfort, my dear husband. But, merciful Lord, do thou increase my spiritual joys, and give me grace to make so good use of thy remaining blessings in this world, that thou may'st never withdraw them in judgment from me, but grant that I may so entirely leave myself, my children, my fortune and interest at thy disposal, that I may neither think nor act but by thy directions. I have none but

thee, my God, to assist me, and in having thee I have all. Do thou never forsake me, and then I shall be blest for ever. Amen.

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Note. Here follows in the manuscript.

*"A Thanksgiving for Deliverance  
from Fire, in my Chamber, began  
April 1st, 1676."*

1676.

*After taking up Money to pay my  
Debts, July the 2d.*

LORD, it was not mine own arm  
that helped me, but thy right hand,  
and thine arm, and the light of thy  
countenance, because thou hadst a  
favour unto me.

My Lord and my God, how unworthy am I of the least glimpse of thy mercy, but how much more unworthy of thy abundant goodness, by which I have been so powerfully assisted in my greatest needs and af-

flictions. Thou hast defended me with thine arm, and supported me with thy right hand ; thou hast carried me through many difficulties, and hast given me favour in the sight of those I had to do with : enabling me to satisfy the desires of so many poor people to whom I was indebted, and giving me wherewithal to support my dear children, and will, I hope, in due time, assist me in providing for them, and paying those that have assisted me in my extremity, with money to pay the poor people ; and all this out of thine own mere goodness, because thou hadst a favour unto me.

O how do I desire the continuance of thy love ! But how little do

I deserve it. Yet I am thine; and though unworthy to be owned by thee, yet will I never forsake thee. Though thou should'st kill me, yet will I put my trust in thee. Though thou should'st withdraw the light of thy countenance from me, yet will I delight in thee. But Lord leave me not to myself. I trust not to any strength or wisdom of my own, but I throw myself into thy arms of mercy, and firmly rest upon my rock, Christ Jesus. Amen.

*Before the Sacrament.*

How wretched, vain, and unworthy a creature am I; tossed about with every breath of folly, subject to all misery; not of myself able to foresee or prevent the least of it.

Not able to govern so much as my own thoughts: for when I would fix them upon thee, my God, they fly from me and wander upon vanities, and those so light and foolish I often blush in their behalf; and the very best of my actions are so full of sin, that I have great reason to fear to look into the worst of them. When I behold myself thus guilty, where

can I seek for succour but in  
thee.

For though I strive and strive, 'tis  
all in vain; I fain would mount up-  
wards, but still find myself below.  
At the sight of this I might cry out  
with despair, who can deliver me  
from this body of sin and death?  
But that I know, blessed Lord, it is  
thou that both canst and wilt, for  
thy grace is sufficient for me. O  
withdraw it not from me, but daily  
renew it in me, and let it work so  
perfectly with me, as that by it I  
may become a new creature, so new  
as that I may be crucified to the  
world, and the world to me: for I  
am wearied with the daily sight of

my own wickedness. O when shall I be with thee, my God, freed from all my guilts and fears.

But how can this earthly soul of mine, bound here below by cords of sin and vanity, ascend to thee, my God ?

I should be lost in this abyss, did not my Saviour reach out his hand of mercy to draw me to him. He that is gone before can bring me after ; and his blood, that was shed for the whole world, can cleanse my soul, and make it fit to be presented to thee, my God, and cloathed with the righteousness of thy Son.

I shall behold thy face with joy,  
for in thy presence is the fulness of  
joy; and at thy right hand there are  
pleasures for evermore. Amen.

1677.

*When my Son Mordaunt went to  
Sea.*

My Lord and my God, into thy Almighty protection I commit my dear Son. Thou alone canst preserve him from the raging of the sea, from the violence of the winds, and from every ill accident.

Preserve his mind from all corruption, and his person from all danger. Return him O my Lord to me

again in safety and in honour. And of thy infinite wisdom make him a comfort to me thy unworthy Servant, an honour to his family, and an advantage to his Church and nation. And grant that this journey may prove much to his advantage in every respect, but above all, in the improvement of his mind.

Let him see and admire thy wonders in the deep. Let thy Holy Spirit so powerfully incline his soul to love and adore thee, that he may in all things cheerfully submit to thy will.

All this I presume to beg in

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the name and for the sake of my  
blessed Lord and Saviour Jesus  
Christ. Amen.

1677.

*Of Long Life. September 12.*

LENGTH of days hath been by most people accounted a blessing. But alas! 'tis so only when it is blest with opportunity of glorifying God, of being eminent in his service, and of being useful to our Brethren; advancing their good both of soul and body.

This indeed makes it a blessing;

but in itself it cannot be accounted so, it being a delay to our future happiness. A joy so great none can comprehend it, much less express it. The being with God the enjoying all perfection in him.

The being filled with uninterrupted joys, the being inflamed with love which is always satisfied. The very thought of this does so inflame my soul that I passionately wish I could this minute hear my Saviour say, "This day thou shalt be with me in Paradise." But I am not worthy, I am not worthy, and nothing but the merits of my Saviour can make me so. But I know not

what I ask nor of what spirit I am  
made. Thy will is best. Thy will  
be done. Amen.

1678.

*For my Children. To be said in  
their behalf by me. April 7.*

LORD, pardon the presumption of thy unworthy handmaid; I venture to recommend to thee, all my dear children; that thou in mercy hast blest me with, wherever they may be abroad or at home; be pleased to take them into thy almighty protection.

Make them in their several stations, instruments of thy glory, preserve them to me in this world longer, or receive them in mercy to thee as seemeth best in thy sight; only if I may be permitted to make this humble request before thee. Preserve them as far as may be without sin or shame. Preserve them from every ill action and every ill accident. And grant that all may prove for their souls' good and thy great glory, which I trust will ever be the aim of me and mine.

Lord own us so far thine as to direct the whole course of our lives; direct me how to advise, and them

how to act. And let thy Blessing  
go along with all our endeavours.  
**Amen.**

*The concluding Prayer in the Lady  
Mordaunt's Manuscript.*

O ETERNAL and merciful Father all praise is thine ! To thee it is alone due, to thee my thankful heart shall ever pay it. But because without thee, we do not know how to please thee, let thy Holy Spirit inspire me how to praise thee acceptably.

**EXTRACTS CONCLUDED.**

AND now having presented to our readers a faint sketch of one of the most faultless and the most religious woman we have met with, we cannot bid them adieu without asking them whether in the description we have endeavoured to draw of the different virtues that adorned the character of this most excellent Lady they have found any similarity with their own. We rejoice in the hope that many will be able to put their hands on their hearts and to answer with truth that they have. Of those who are so happy we have only to entreat they will call to mind, that the Christian's is a progressive state, that it shines more and more unto the perfect day; and that therefore

they endeavour to grow in grace, and the knowledge of our Lord and Saviour Jesus Christ; and that “ whatsoever thing are honest, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, If there be any virtue, if there be any praise, they are to continue to think on those things.”

To those on the other hand, who having perused this book, have no where recognized, (either in principle or action) any resemblance to themselves, I beg to say a few words. I entreat them to consider that there is no virtue (bodily courage alone excepted) which has not been described and which ought not equally

to be found in the female bosom, as in that of the other sex. Does a painter wish to personify chastity and modesty, "with blushes red'ning as she moves along." Is it not in the form of a female? Or charity, is it not depicted by a woman surrounded with the infants of her care? Or filial piety? again we see the Grecian Euphrasia, nourishing from her bosom, the father from whom she drew her being!

As to patient constancy and tenderness, the beds of sickness and death (where females, almost exclusively, are to be found) bear too strong testimony to their existence in

**the female breast to admit even of a doubt.**

But I have still stronger confirmation of this assertion ; turning to the sacred volume, I behold the Almighty himself graciously condescending to appeal to the tenderness of the female heart. "Can a woman forget her sucking child ?" and though it is allowed that there may be such a case, yet the rarity of maternal tenderness was such that it has mercifully been made choice of as an emblem, and the strongest, of his own unbounded and ever-gracious love for his creatures.

Our blessed Saviour likewise vouchsafed to shew a distinguished

condescension to the female character, instructing the women of Judea as well as the men; and the person to whom he hath borne that memorable testimony of having chosen the good part which should not be taken from her, was a woman.

The anointing preparatory to his burial, the washing of his feet, with penitential tears were female tributes, and such as drew from him the merciful promise that wherever that Gospel should be preached what she had done should be told in memorial of her. That ever memorable eulogy, "Great is thy Faith", "I have not found so great faith, no, not in Israel," was also to a woman.

The account of the behaviour of the women at the time of our blessed Lord's crucifixion is so beautifully related by a most excellent author \*, that I cannot deny myself the gratification of a quotation from his valuable work. "The women (says he) " laying aside the weakness and timidity natural to their sex, shewed an uncommon magnanimity on this melancholy occasion; for in contradiction to the whole nation, " with one voice required our blessed Lord to be crucified as a deceiver. They proclaimed his innocence by cries, tears and lamentation.

\* The Reverend John Fleetwood, D. D. in his life and death of Christ; Author of the history of the Holy Bible.

"tations. When they saw him led  
" forth to suffer on Mount Calvary.  
" they accompanied him to the  
" cross; kindly waited on him in his  
" expiring moments, giving him all  
" the consolation in their power,  
" though the sight of his sufferings  
" pierced them to their hearts.  
" They followed his dead body to  
" the grave, cherishing even there so  
" great an adoration for their Lord,  
" that all the threats of the surround-  
" ing multitude could not turn  
" them from this publick testimony  
" of their affection and veneration  
" for their dying Saviour."

"A faith so remarkably strong,  
" a love so ardent, a fortitude so

“ unshaken, could not fail of receiving distinguished marks of the divine approbation; and they were accordingly honoured with the news of our Saviour’s resurrection before the male disciples had their eyes cheered with the first sight of their beloved Lord after he arose from the chambers of the grave; so that they preached the joyful tidings of his resurrection to the apostles themselves.”

What woman can peruse the account in St. John’s Gospel, that there stood by his cross his mother, and his mother’s sister, Mary the wife of Cleophas and Mary Magdalene, when all his disciples had fled, (one

only excepted) without her bosom burning within her?

What female can read that most beautiful and affecting narrative of our Lord's meeting with Mary in the garden, without thankfulness?—The noble simplicity with which it is related must touch any heart that has a spark of sensibility left. “Woman, why weepest thou? whom seekest thou?” her eager question (supposing him to be the gardener) “Sir, if thou hast borne him home, tell me where thou hast laid him, and I will take him away.”

The single word, Mary followed by the joyful exclamation, Rabboni, that flew from her enraptured heart,

speaks more to the feelings than the power of language can possibly describe, and elevates as in the contemplation far above this world and all it contains.

If then our gracious master has thus condescended to notice us in our fallen state, what value does not this condescension put upon our nature, and how much ought it to induce us to respect *ourselves*, and not to degrade and villify by vile, sensuality, idleness and gross dissipation, that life which was intended to be passed in innocence, sobriety, rational occupations, and above all in religion and piety.

How are the hours of a woman of fashion (as the expression is) generally filled up? I speak not here of the licentious either in mind or manners; I refer them to what the Scriptures have denounced against the adulterous and licentious woman; those examples are too disgusting for modest nature to dwell upon, but I speak of those characters that no flagrant breach of duty has rendered infamous. I speak of the modern fine lady? what are her pursuits? how is her time employed? Take the morning, the noon, the mid-day, the evening, the night, the live long night? what is her object, her desire, her end? If I said that it was either admiration or pleasure, or both—Or when the absence of youth and beau-

ty places the former beyond attainment, if I said exclusively and entirely the latter ; I should not exceed the truth. Thousands of living instances alas ! bear testimony that the colouring is not too warm ; who waste away their unfortunate existence without having any thing to offer in their defence, why the judgment that was pronounced upon them who wrapt up his talent in a napkin, should not be denounced against them. Allow me to ask, is such a life worthy of a woman ? worthy, did I say, is it tolerable ? is it respectable ? Is it even decent ; and, at any other period (but this dissipated beyond all other dissipated ages) would it not be accounted contemptible and trifling ?—Look back

but a few years, and you will find that though the gay and the thoughtless have always existed, yet the grave and respectable have much more abounded.

Call to mind the respectable authoress of the foregoing extracts; what are the most distinguished among you that she was not? are you titled, so was she; are you opulent, so was she; are you beautiful, she was superlatively so? Yet thus endowed with beauty, rank and fortune, surrounded with admirers, in the midst of the most dissolute of courts, what were her sentiments, what was her conduct?—A large manuscript volume in her own handwriting, from which those prayers

and meditations have been selected, ascertains the purity of her heart and the fervency of her desire to do her duty at every time and in every situation.

The following prayer dated Dec. 22, at Montpelier, amongst many others proves this assertion to be true.  
"O my Lord and my God, let me  
" not (with those of Old) content myself with barely refraining from  
" the act of adultery, but give to me, thy humble servant, so strict  
" a modesty, that I may not offend  
" in my thoughts or looks, but let  
" the chastity of my conversation,  
" behaviour and appearance, prevent others offending in their hearts."

Let the modern fine lady read this and be admonished while she is dressing or rather it might be said *undressing* for her appearance in publick, let her read this I say and stand reproved; for full well she knows her views at her toilet are so far from aiming to deter others from offending in their hearts, that she adorns herself with a diametrically opposite intention.

Surely women could not be so vain, so foolishly, so sinfully desirous of exciting admiration, were they to remember their immortal souls, were they to look inward and see how their depravity daily increased by such a life of idleness and vanity. If the necessity of self-examination was

early impressed on their minds as an indispensable duty, if they were taught in youth that they were never to lie down in sleep, without asking themselves that one simple question, If my soul was this night required of me, in what state of preparation would it be found? Surely they could not, like the painted insect of the hour, buzz away their useless existence, without one sober reflection, one rational occupation.

A total seclusion from the world, our blessed Saviour in no wise demands of us. "He whose example "we are called upon to imitate," says an eloquent author\*, "was

\* Rev. Thomas Watson, in his popular Evidences.

“ chiefly to be found in crowded  
“ cities; in the temple, in numerous  
“ concourses of men whither the  
“ Jews always resort. Occasionally  
“ he retired from the noise and bus-  
“ tle of the world; which it is pro-  
“ per for all men to do who wish to  
“ maintain heavenly views and a  
“ heavenly temper. We find him  
“ receiving invitations from the rich,  
“ sitting at their plentiful tables. His  
“ first miracle was at the marriage-  
“ feast, by which act of condescen-  
“ sion he not only blessed that in-  
“ stitution with his presence, but  
“ shewed that his followers are per-  
“ mitted with gratitude to partake  
“ of the blessings arising from social  
“ comfort, and rational society, at  
“ the same time that they are to

" keep their heart clean and unspotted from the world. We learn  
" from his holy life that good men  
" should not retire from the world,  
" but steadfastly stand by their post,  
" and let their light so shine before  
" men that others, seeing their good  
" works, may be led to imitate their  
" example.

What then remains, but for us to keep up a continual remembrance of the Almighty's Omnipresence ; that he sees not only our actions but every thought of our heart. That he abhors sin, and will surely punish those that follow the multitude to do evil. That to the pure in heart alone it is promised to see God ; and who but the madman or the fool would

give up such an inheritance for the wretched pleasures of sins, which are but for a season ; for eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys that are prepared for those that love God.

Let us press forward to obtain this bliss, let us raise our souls in joyful praise to him, who by his blood has obtained it for us, and with angels and archangels, let us cry out Hallelujah, for the Lord God Omnipotent reigneth.

F I N I S.

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